

THE NUR AF' SHAN

Vol. VIII

FRIDAY:—August 12th, 1904.

No 33

FOREIGN TELEGRAMS.

London, Aug. 5.

Russian despatches, while admitting considerable losses, including six guns, declare that the operations on the 31st were undecisive. The battle began under most favourable auspices for the Russians, but eventually the Japanese succeeded in out-flanking and enfilading the Russians who had a battery completely shattered.

Tokio advices state that the Russians left 700 dead at Tomu-cheng. The Japanese casualties were 800. The Japanese captured six guns at Tomu-cheng and two at Yang-tsulung.

The Peninsular and Oriental Company announce that owing to uncertainty in reference to contraband their steamers will cease carrying passengers and cargo beyond Shanghai, but steamers will continue to fetch cargo from Japan.

In reference to the telegram of yesterday regarding the Vladivostock squadron, the following is the correct reading: "Reuter's correspondent wires from St. Petersburg that the Vladivostock squadron has returned to Vladivostock. The Russian Admiral Janssen says that he did not follow up any Japanese ships, as they took refuge in the Hakodate harbour, and it was not to his purpose to engage the forts."

The *Arabia*, which was captured by the Vladivostock squadron has been released after a quantity of flour and railway material had been removed.

Russia has notified to the Port that two coal-laden Volunteer steamers are about to pass the Dardanelles, undertaking that they shall retain their character of merchantmen.

London, Aug. 7.

The Vladivostock prize court justifies the sinking of the *Knight Commander* on the ground that the vessel and cargo were lawful prize, as railway material destined for Chemulpho via Japan was on board.

London, Aug. 6.

General Kuropatkin reports that the Japanese advance troops are ten miles north of Hai-cheng.

London, Aug. 7.

Reuter wires from Liao-yang on the 5th instant, that the Japanese are advancing on Mukden, and it is probable that a simultaneous attack will be made on Mukden and Liao-yang. A decisive battle is assured.

Reuter's correspondent wires from Niachwang that a strong naval force of torpedo gunboats has proceeded up the river to intercept the Russian retreat westward. The river is navigable for shallow boats for a hundred miles.

London, Aug. 7.

Reuter's correspondent at St. Petersburg says that it is expected that the circum-Baikal railway will be open by the middle of September.

The intended doubling of the Siberian Railway has been postponed.

Favourable tenders of foreign contractors for the same have been declined.

Reuter's correspondent at Tien-tsin says that heavy and continuous firing was heard at Peitasho in the direction of Port Arthur on Thursday.

Reuter's correspondent at St. Petersburg says it is stated from a good source that at least 4,000 Russian casualties took place in the last battle in the Hai-cheng district.

THE UNITED STATES AND TURKEY.

London, Aug. 6.

The United States squadron has been ordered to Smyrna owing to Turkey's procrastination in reference to losses suffered by the American missions at the time of the American massacres and other claims.

London, Aug. 3.

According to a St. Petersburg telegram, or fierce battle was fought on the land side of Port Arthur on the 5th instant, in which the Japanese are reported to have been repulsed with great loss, their killed alone being estimated at 10,000 men. The Russians lost about 1,000.

General Stoessel telegraphs that the Japanese attacks on Port Arthur between the 26th and 28th were repulsed with enormous losses. The Russian losses for the three days were forty officers and 1,500 men.

The Japanese, who have captured Wolf's Hill, are now entrenched in the valley one mile from the fortress.

The Russians destroyed their gunboat *Sientuk* at Niachwang on the 19th ultimo to prevent it being captured by the enemy.

The Holt and Glen Steamer Companies have also ceased booking cargoes for Japan.

London, Aug. 8.

An engine and three cars of the express on the Denver and Rio Grande railroad fell through a bridge into a torrent, and it is feared 125 passengers perished.

London, Aug. 9.

Admiral Alexieff reports that an engagement took place on the 26th ultimo between the Russian and Japanese squadrons at Port Arthur, in which three Japanese ships, including a gunboat, were damaged.

Mr. Balfour, replying to Mr. Gibson Bowles, pointed out that the *Malacca* was the first case of the kind that had arisen since the Treaty of Paris. The settlement was in the nature of a compromise, Russia had shown a desire to meet Great Britain, and his object was to prevent the incident causing a great strain between the two countries. Mr. Balfour said he in nowise regretted that we did our best to meet Russia, who had made no impracticable suggestions.

"We adhere," he said, "to the opinion that the grounds advanced for the sinking of the *Knight Commander*, whether true or not, did not justify the sinking of the steamer, and we have not abandoned our position in the smallest degree."

London, Aug. 9.

The King has approved of the re-appointment of Lord Curzon as Viceroy of India. It is understood that he sails on the 30th September.

MADE IN JAPAN

EDITORIAL NOTES.

"So still, dear Lord, in every place
Thou standest by the toiling folk
With love and pity in thy face,
And givest of thy help and grace
To those who meekly bear the yoke."

The closing of the Christian Boys Boarding School at Ludhiana for the Summer vacation, marks another era in the history of this School. When in the end of the year 1898, the Rev. E. M. Wherry returned from America, he was appointed to be Principal of this School instead of the Rev. Arthur H. Ewing, who went to America on furlough. Early in the present year the Rev. Elmer E. Fife came to Ludhiana with the expectation of relieving Dr. Wherry of the principalship of the Boys Boarding School. Circumstances rendered it necessary to defer the transfer until the beginning of October. Accordingly from the beginning of the next session, Mr. Fife will assume the Principalship of the Christian Boys High School. The patrons and prospective patrons, of this school will please notice this change, and henceforth address all correspondence to the Rev. Elmer E. Fife.

The Christian Boys High School at Ludhiana has made progress in recent years. Some important improvements have been made in the erection of a segregation Hospital, so that cases of contagious diseases may be properly isolated and cared for. The teaching staff too has been improved. New scientific apparatus and athletic appliances have been provided. A business department has been added for the teaching of Typewriting, Stenography and Book keeping. This department is self supporting. The Government grant-in-aid has been almost doubled. Among the pupils there has been a marked increase of spiritual life. The Junior Society of Christian Endeavour, the Y. M. C. A. and the Sunday School have been the most important agencies for the attainment of these ends. We pray for God's blessing upon this school and look forward to greater advances under the experienced management of the new Principal.

Many of our readers will be pleased to read the following extract from an American Journal concerning the Rev. W. J. P. Morrison concerning whose health we have had very discouraging reports:

"Angel's visits are regarded a blessing and pleasurable. Such also may be the visit of a friend from whom we have long been separated. We were truly so blessed in the recent visit of our friend and classmate, Rev. W. J. P. Morrison, of Dehra Dun, India, whom we had not seen for 40 years. Mr. Morrison and his daughter Amy, spent a

day with us recently, en route from Clifton Springs Sanitarium to the hospital in Pittsburgh, Pa. Forty years' missionary work in India have told sorely on the health of our friend, and aged him very much. He has the same brightness of eye, however, and the same warm and loving heart as when we knew him those long years ago in Princeton. He will return to India when his health is restored, for he says he loves his work, and would there complete his days. Mr. Morrison was born in Allahabad, India, his father, Rev. John H. Morrison, D. D., being also a missionary of our Board for 44 years in the same country.

The Morrison family have up to this time aggregated 250 years of missionary service under the Presbyterian Board in India. This embraces the work of Dr. Morrison and wife, his sons and their wives."

We are sorry to learn of the decision of the physicians, refusing to permit the return of the Rev. Robert Morrison from furlough for another year.

The following paragraphs taken from the Bible Society's Monthly Reporter call attention to a most important matter: the study of the Bible in the original, Greek and Hebrew. Some of our Christian young men now in College might take one of these at least as an optional study. The Reporter says:

Perhaps one of the chief weaknesses of the Church in India is the lack of real Hebrew and Greek Scholars of which up to the present she has produced very few. These are the languages in which the Scriptures were originally written, and acquaintance with one or both of them is absolutely essential for all Pastors. The need is more to be deplored when one sees so many Indians who have distinguished themselves in other departments of intellectual attainments. It is not that the study of these languages is exceptionally hard, or that no facilities are offered. We understand that the study of one or other of these languages is compulsory in the various theological seminaries scattered throughout the length and breadth of this country, and that Helps and Manuals exist, not only in English but in Urdu, Hindi, and, we believe, in other Indian languages also; and yet how few there are who have taken the trouble to go beyond the mere smattering, required to pass the seminary examination, and really master these languages. Surely, it is time, when the Bible is being translated and revised in so many Indian languages, that the causes of this failure should be probed and something done to encourage this most useful and necessary study. For everybody must realize that until Native Scholars, well versed both in their own language and in Hebrew and Greek, can be found, a really acceptable translation will not be produced.

In view of the above, it is very refreshing to see some solitary instances of individual efforts made in this direction. Mr. Paul Kewal Singh, of the American Presbyterian Mission, who, it must be remembered, is not a brilliant English or Urdu Scholar, or learned in the college lore, has been carrying on his studies in Classical Greek on his own account, and under various drawbacks, and has acquired sufficient knowledge to translate *The Apology of Socrates* from the original Greek. On the whole the work is well done. The translation is faithfully executed, as testified by some eminent scholars, and in a simple readable Urdu. A general introduction is added giving a life of Socrates and an account of the Greek Philosophy. The author has taken great pains with his subject and we wish him all success in his undertaking. We understand that Mr. Kewal Singh has also a literal

translation from the Greek, of Homer's Iliad, with Notes and Comments, in hand, and if his first attempt meets with success, he hopes to bring out translations of some other Dialogues of Plato also. The book may be had at our Depot. Price Ans. 10 including postage."

We are glad to call the attention of our readers to a useful little pamphlet prepared by Miss M. R. Greenfield, entitled *CHÁROṢ INJIL KÁ MAZMÚN SÁTH HIDÁYATWÁLÍ ÁYATEṢ*. The purpose of this booklet is to enable the Bible student to readily find the most striking texts in the four Gospels and at the same time find the context with its title. The booklet may be obtained from Miss Greenfield for one anna including postage. It is cut the proper size to be inserted in the end of the Roman Urdu Bible.

A *Convention for Spiritual Awakening* is to be held in the Christian Training Institute buildings and compound, Sialkote, from August 26th to the morning of September 2nd 1904.

The object of the convention is evident from its name.

Arrangements for rooms, for sleeping and for light, and for beds will be made by the committee. The committee will also arrange to have a shop opened on the premises where bread will be baked, and food prepared, so that each person may easily and comfortably make arrangements for securing his food.

Arrangements can be made for a number of families.

All Indian and European Christians are invited to attend this Convention.

Can You?

Contributed.

"But, after all, a man really can serve, and glorify God anywhere. Surely I can glorify Him just as much in Tarshish as in Nineveh. And I would far rather do it." Some such thoughts must have passed through the mind of a traveller who took passage at Joppa on a ship bound to Tarshish.

He was not a common man, but a man of character, feeling and force, a Jew with the narrow intense patriotism so often found in his race, a genuine man of God and a prophet. He took passage, but he found that while some other man might glorify God in Tarshish he could not. In fact God had called him to go to Nineveh as his ambassador with a message that if heeded would save them from destruction. In consequence Nineveh was the one and only place in the whole world where he could glorify God at that time.

And Jehovah was kind enough to his erring servant to bring him back to duty, even though the transportation provided was not without some elements of discomfort.

A young man is thinking of what he will do when he has passed the last examination he means to take. He thinks of the various positions for which he is qualified. He thinks of their respective disadvantages, the pleasant and unpleasant features of each one.

He is a Christian—fairly earnest Christian. His education, has been given him, wholly or in part, at the expense of earnest Christian people somewhere whose great desire is that the young men of India may, with faithfulness and enthusiasm, devote their trained strength to the work of giving the news of God's salvation to their countrymen. For this purpose they gave their money with rejoicing. And it is evident that God is more anxious for this than any man.

But the young man with his education sees that in every form of service that will allow him to devote his whole time and strength to the preaching of the gospel there are unpleasant features, some very trying features, some hardness to endure. On the other hand he sees openings that promise far more financially, that will make him more independent, and that are attractive in other ways as well.

As he looks perhaps he says to himself and his friends, "Well, I can glorify God just as much in a secular position as in the position of a Christian worker."

This sounds plausible, but, let us ask the question straight,—“Can you?—can you?”

It is of course true that Christian men can glorify God wherever Christian men ought to work. But what is the work He wants you to do. What is the work He is calling you to do? you with all the equipment for Christian service He has given you and is ready to give you? You surely do not think that He says, “Son, go work some place in my vineyard—anywhere you please. I have nothing in particular for you to do.” You know that there is something he wants you to do. And you can find out what it is if you are really ready to do what he wants you to do. If he calls you to the office, go there by all means. But if he is really calling you to preach the gospel then you cannot glorify Him as you ought anywhere else. Then, “Woe is me if I preach not the gospel.”

God stopped Jonah, and brought him back to his duty. He stops many a man in very strange ways that he may bring him back. But sometimes when men are determined that they will not obey his call he lets them go on, and they do not glorify him. It becomes as true of them as of Israel, “He gave them their request; but sent leanness into their soul.”

Where is the place where God wants you? It is a question worth getting an answer to, for only there can you glorify him as you ought.

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Progress In China.

BY REV. W. A. P. MARTIN, D. D., LL. D.

Many of the best Chinese feel humiliated by being compelled to maintain the position of onlookers in the present war. It is much as the Trojan war would have been had Menelaus observed a strict neutrality while his brother led the Greeks in pursuit of his stolen bride—an attitude so far from heroic that no Homer could have thought it worth while to take up the subject. Undignified as is the position of China, it has its advantages. It gives an impulse to education and it affords opportunity for the extension of mission work, which is in fact, the highest kind of education.

The great advantages of a secular education, the Chinese see in the recent advances of Japan, who has now taken a place among the Great Powers, and who finds herself in a position to oppose the grasping policy of Russia. They accordingly call out for the multiplication of schools of high grade in all the provinces; and in the meantime, the highest officers either send their sons to mission schools, or send them beyond the sea.

A sign of the times is the work for which I was recalled by the enlightened Viceroy, Chang, viz., the building of a University and the instruction of his officials in International law. The former task has been delayed by his absence for more than a year in Nanking and Peking. From the Capital, he has just returned, and I trust the original enterprise will be pushed to something like success. The other part of my work—the lectures for Mandarins—has been going on in his absence, over a hundred of the future rulers having enjoyed the advantages of instruction in public law and political history.

They listen with great attention and hear with patience a very plain exhibit of the blunders of their country. I have shown them, for instance, how every collision with the Great Powers, from the opium war to the capture of Peking in 1900, was due to a disregard of International Law on the part of their rulers. In 1839 they imprisoned foreigners, the innocent with the guilty, to compel a surrender of the drug, instead of sending gun-boats to capture it out at sea. The first war was the result of this blunder; and the worse blunder of attempting the murder of all foreigners in 1900, beginning with Ministers in the Capital, was justly avenged by the combination that forced the gates of the city.

The old maxim that knowledge is power, was uttered by Confucius as well as by Bacon, and these young fellows are not satisfied that knowledge is something that rises above the making of rhymes and ornamental handwriting.

Professor Jenks, special envoy to settle questions of currency, is now here; having come down from Peking, chiefly by rail. The Commission was requested by China; showing a flattering degree of confidence in our country; but so weakened is the central government of China that it is doubtful whether he will effect anything.

In passing through Honan, he made inquiries after the ancient colony of Jews, whose synagogue was some years ago swept away by the Yellow River. He reports them without schools or public worship and sinking into the heathenism of the country. He gave me prints from their monumental pillars. The Governor gave Mr. Jenks and our Consul general a fine entertainment, at which I had the honor to be present.

The Governor is a Manchu, who in 1900 saved the lives of a good many missionaries at no little risk to himself. Of that good action he is now deservedly proud.

The course of the Viceroy Chang was equally in opposition to the Peking government, for instead of murdering foreigners, he protected them with all the force at his command. To him more than to any other man, the empire owes its existence to day. Alas! how few such in this great country!

Wuchang, China, April 2, 1904.

The French Government is now engaged in the restoration of what has been called 'the greatest temple ever built on the face of the earth.' This is the temple of Karnak, in Egypt, which for over 3,000 years has been falling into ruins. Originally the temple was 370 feet wide and 1,200 feet long, or twice as large as St. Peter's in Rome. It was begun 2,700 years before Christ and was more than a thousand years in building.

A MODEL INDIAN FARM.

INTERESTING EXPERIMENT BY A MISSIONARY.

When, a few months ago, Mr. A. Chatterton the Officer in Charge of the Madras School of Arts, drew the attention of the Local Government to the needs of Agricultural Education in this Presidency, he took as his model for the 150 agricultural schools which he proposed to establish the settlement created by the Rev. A. Andrew, of the United Free Church Mission, at Melrosapuram. It is a model farm, a tiny, sweet smiling village "where health and plenty cheer the labouring swain."

It was on a hot forenoon in May, 1893, that Mr. Andrew wended his way to the locality accompanied by an Indian Pastor, a Catechist, and one or two more of his flock. Having arrived at what he thought was a suitable place he, offered up a prayer, asking a blessing on his undertaking and then and there dug his spade into the ground and turned over the first sod of his new possession, the little gathering dispersing after it had sung a hymn. Within a few months a well was sunk on the spot where Mr. Andrew first put spade to earth, and that well as been the secret of his success. How wonderfully the farm has prospered since is shown by Mr. Andrew's facts and figures, or, better still, the visitor may see it for himself, for Melrosapuram has something to teach everyone, not of Madras alone but from anywhere in India Mr. Andrew's aim and object have been to make the Indian a good agriculturist, and in the farm at Melrosapuram he has provided an object lesson, which all who run may read. The ryot see there not only a prosperous farm where 10 years before there was nothing but jungle but a farm giving a return per acre just 10 times as great as he can earn himself. The good it is doing in this direction cannot be easily computed. Not only do ryots of all castes and creeds come from far and near to read, mark and learn what is being done at the Melrosapuram farm and return to emulate the result there obtained, but Government themselves, intend making it their model in their new scheme of agricultural education. For Melrosapuram, it should be mentioned, is an agricultural school as well as a farm.

At the end of the broad, palm-fringed village street is a small but neat building which serves as church, school house and Agricultural College. There are 22 boys in the Agricultural School, 15 of whom have Government scholarships of Rs. 2 a month each. They are fed and lodged by the Mission and they entirely cultivate about 20 acres of the 47 acres of the farm. There is also a day school for the children of the settlers, with 23 pupils on the roll. Though the Agricultural School has not been started more than two years, already two pupils have succeeded in passing the Government examination in elementary agriculture in the second class.

It may be necessary here to explain that Mr. Andrew differ from those who argue that the problem of education in India is to be solved by technical schools. Over 66 per cent. of the population of all India, and 69 of that of Madras, are directly dependent on or connected with agriculture, so to teach Indian kids to be self-sufficient in agriculture is Mr. Andrew's aim. He is teaching his boys how to make the land produce from Rs. 150 to Rs. 220 per acre by a system which may be described in the two words—intensive cultivation. The two factors to success are manure and water. Given these and fair soil, Mr. Andrew says that what he is doing at Melrosapuram can be done anywhere. He also teaches his pupils to make bricks, build their houses, dig wells,

plough with American ploughs with a tilth of a good six to nine inches, manure and irrigate their fields, extract fibre from plaintains and make it into ropes, repair and sharpen their tools and much else besides—in fact he teaches them all an Indian farmer wants to know. Then, he argues, they can go out into the world and be sure of being able to earn their living. Make them carpenters or blacksmiths alone he contends, and they pass out into the world only to find that the world will not receive them—that they are boycotted by the powerful Hindu and other trade guilds, and cannot get work. On the other hand, teach them agriculture, argues Mr. Andrew, and enough carpentry and smith's work to rub along with, start them with a well, a picotta and a farm of two acres of land and they will not only be independent, but make more out of it than they would out of 20 acres by the ordinary methods. It is interesting, in this connection, to learn that though Mr. Andrew's boys and ryots are all Native Christians, and were formerly of the much despised Panchama caste, the haughty Brahmin now disdains not to come from far and near to buy their produce.

Mr. Andrew, though not opposed to science, for his methods of irrigation are highly scientific, is above all an apostle of practice. He cares not for new introductions or costly hybrids. He is satisfied with what comes to hand and prefers growing what he knows will pay to trying experiments. Similarly with manure, he does not meddle with imported fertilisers or patent mixtures, which are beyond the reach of the ryot. He prefers to demonstrate in as simple a way as possible what can be done with such easily obtained manures as cattle dung, town sweepings and tank silt. The results are truly wonderful. The first thing to strike the visitor's eye is the stately avenue of cocoanut palms ranged on either side of the village main street. These palms are remarkably sturdy and regular, and well laden with nuts. A little further on are jack trees, themselves not yet 15 feet high, but bearing countless fruits of gigantic size. One is led through avenues of these, by groves of oranges and guavas, and here and there a silk cotton tree, by a brick field where 100,000 bricks have just been made, to a field of smiling plantain. It is in extent two acres, and though a bare year and six months old (and part of it is less than that) it has already brought in a return of Rs. 204. The plants, moreover, which are of an interesting dwarf variety, yield fruit of excellent flavour.

Thence we pass by another plot of $1\frac{1}{2}$ acre, under the same crop which has given a return of Rs. 274 in the same time; by the blacksmiths shed and rope-making plant—so simple and yet so useful—to "the village preacher's modest mansion." Adjoining are to be seen the half built walls of a pretentious building in course of erection, which explains the brickfield before noted. This is to be a Hostel for the pupils. Close at hand a store is to be built for tools, etc., a poultry house for breeding turkeys, a commodious workshop for the better housing of the carpenter's bench and the smithy's forge. Thence we pass by fields of saffron, ripe, and ready for harvest to a plot of sugar-cane, which Mr. Andrew considers his greatest success. It is only a half acre experiment, but five-sixths of the produce has been gathered in and yielded Rs. 200. Adjoining this is a small field where an interesting experiment is being carried out with 12 different varieties of sugar-cane—the same that were shown by Mr. C. A. Barber, the Government Botanist, at the Agri-Horticultural Society's recent Flower Show in Madras. Hard by an American aerometer, the gift of a previous visitor, lifts

its lofty head. With this, which is fitted into a small well, alongside another to act as a reservoir, Mr. Andrew intends to irrigate two or three additional acres, and by so much to add to the area served by his main well.

The latter is the pivot on which the success of the whole Settlement turns. One glance will show that it is no ordinary well, for here are remnant of a picotta, there a Persian wheel water lift, Mr. Andrew's own invention and in the centre a pump busily worked by a Hornsby Akroyd $3\frac{1}{2}$ h. p. oil engine. These mark the various stages in the evolution of irrigation, as carried out at Melroapuram. The experiments have been long and carefully conducted, and they have much to teach all interested in Indian agriculture. They were only made possible by the loan to the Settlement by Government of the engine and pumping apparatus, and were for one year under Mr. Chatterton's supervision. Mr. Andrew is now carrying on still further experiments and making a second well to act as a reservoir for the first. His methods so far have shown that a well of an area that ordinarily would suffice to irrigate from two to three acres can be made to irrigate 20; and he hopes when his system is completed that it will irrigate 40 acres.—*Madras Mail*.

WASHINGTON'S REVERENCE

Much of George Washington's firm strength of character was due to his splendid ancestry, as the following little anecdote will testify:

While reconnoitering in Westmoreland County, Virginia, one of General Washington's officers chanced upon a fine team of horses driven before a plow by a burly slave. Finer animals he had never seen. When his eyes had feasted on their beauty, he cried to the driver:

"Hello, good fellow! I must have those horses. They are just such animals as I have been looking for."

The black man grinned, rolled up the whites of his eyes, put the lash to the horses' flanks and turned up another furrow in the rich soil. The officer waited until he had finished the row; then, throwing back his cavalier cloak, the ensign of rank dazzled the slave's eyes.

"Better see missis! Better see missis!" he cried, waving his hand to the south, where above the cedar growth rose the towers of a fine old Virginia mansion. The officer turned up the carriage road and soon was rapping the great brass knocker of the front door. Quickly the door swung on its ponderous hinges, and a grave, majestic-looking woman confronted the visitor with an air of inquiry.

"Madame," said the officer, doffing his cap, and overcome by her dignity, "I have come to claim your horses in the name of the Government."

"My horses?" said she, bending upon him a pair of eyes born to command. "Sir, you cannot have them. My crops are out and I need my horses in the field."

"I am sorry," said the officer, "but I must have them, madame. Such are the orders of my chief."

"Your chief? Who is your chief, pray?" she demanded with restrained warmth.

"The commander of the American Army—General George Washington," replied the other, squaring his shoulders and swelling with pride. A smile of triumph softened the sternness of the woman's handsome face.

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tures. "Tell George Washington," said she, "that his mother says he cannot have her horses."

With a humble apology, the officer turned away, convinced that he had found the source of his chief's decision and self command.

And did Washington order his officer to return and make his mother give up her horse? No; he listened to the report in silence, then, with one of his rare smiles, he bowed his head—L. R. McCabe in St. Nicholas.

A KING'S GIFT TO HIS NATION.

Osborne House on the Isle of Wight, where Queen Victoria passed her last days on earth, has been presented by King Edward to the English nation as a convalescent home for officers of both the army and navy. The formal opening of the home took place this month, the royal residence—or rather that portion of it set apart for the purpose of the home—having been fitted up in the most complete and approved manner. The middle portion of the spacious structure was the original Osborne House and contains the late Queen's private apartment, and these will be kept as in her time.

Within the confines of Osborne House grounds and about a mile away from the palace is a little building known as the Swiss cottage. It is most picturesquely situated and here in childhood's days the present ruler of the British nation, with his sisters and brothers, passed many happy days. In the garden surrounding the cottage, the princess played at gardening while within the quaint building the princesses gave a display of their house-wifely skill to the friends whom they delighted to entertain there. The late Empress Frederick, mother of the Kaiser, was said to take especial delight in assuming the character of presiding genius of the kitchen at the cottage.

DO IT YOURSELF.

Why do you ask the teacher or some classmate to solve that hard problem? Do it yourself. You might as well left some one else eat your dinner as to "do your sums" for you.

Do not ask the teacher to parse all the difficult words or to assist you in the performance of any of your duties. Do it yourself. Do not ask for even a hint from anybody. Try again.

Every trial increases your ability, and you will finally succeed by dint of the very wisdom and strength gained in this effort, even if at first the problem is far beyond your skill. It is the study, not the answer, that really rewards your pains.

Look at the boy who has succeeded, and well he may. His poor, weak schoolmate, who gave up that same problem after the first trial, now looks upon him as a superior. The problem lies there, a great gulf between those boys who stood yesterday side by side. They will never stand together equals again.

The boy that did it for himself has taken a stride upward, and, what is better still, gained strength for greater ones. The boy who waited to see others do it has lost both strength and courage, and is already looking for some excuse to give up both school and study forever.
—A. N. Raub, in Success.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—Charles Reade.

SUPPOSE.

Suppose no jolly chaps had known
What book the boys like best,—
No Kingsley, Scott, or Stevenson,
No Cooper and the rest;

Suppose the world had never learned
Of Crusoe and his isle;
Suppose the clever Robinsons
Had not been wrecked in style;

Suppose King Arthur and his knights,
Don Quixote and the Cid,
Had been without a chronicler
To tell what feats they did;

Suppose corsair or buccaneer
Were a forgotten world;
Suppose of Indians or scouts
No boys had ever heard;

Suppose the world was still so young
Men had not thought of books;
Suppose there were no libraries,
No cosy reading nooks.

Suppose I had not gone to school
When I was very small;
Suppose I knew no alphabet,
And could not read at all;

Suppose—it is too horrible
To think it might be true!
On rainy days and winter nights
What could a fellow do?
—Abbie Farwell Brown,

WANTED.

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